

2
A

694. K. 13
5

SERMON

Preach'd on *January* the 30th. 1701.

I N

King HENRY the VIIth's *Chapel*,

BEFORE

The Reverend CLERGY

O F T H E

Lower House of CONVOCATION.

K
B Y

W. BINCKES D.D. a Proctor for
the Diocese of *Lichfield* and *Coventry*.

LONDON,

Printed for R. Clavel at the *Peacock* in *St. Paul's*
Church-yard. MDCCII.

SEEMON

THE KINGS OF THE

THE KINGS OF THE

THE KINGS OF THE

THE KINGS OF THE

THE KINGS OF THE

THE KINGS OF THE

THE KINGS OF THE

A.

SERMON

Preach'd Jan. 30. 1702. before the

Lower House of CONVOCAATION.

LUKE xxiii. 34. former part of the Verse.

*Then said Jesus, Father forgive them,
for they know not what they do.*

WE have in this Chapter, a Relation of the worst of Facts, that either the Wickedness of Man, or the Malice of the Devil, had, at the time it was committed, been known to reach; Rebellion and Murther are both of them such Crimes, as the greatness of them may in some measure be gather'd, from the Nature of their first Punishment; for the one, an innumerable Company of Angels, were

B from

from the height of Bliss, and the enjoyment of God's Presence, cast down to Hell, and condemn'd to a bottomless Pit: for the other, the first Man that was born into the World, was banish'd his Native Country, having at the same time, such a Mark set upon him, as wherever he came, to have been as much shun'd by his fellow Creatures, as he was abhorr'd by his Maker, nor was he less offensive to himself, carrying about him, an accusing guilty Conscience, overwhelm'd with Fear and Despair; thus prævious to the Execution of the Law of Life for Life, he was kept upon the Wrack, and underwent a sort of Hell upon Earth, what we find in the Gospel, the Devil was afraid of, was the Fate of the Murderer, in being tormented before his time.

If wilfully, and wrongfully, to deprive another of Life, which is the greatest of all worldly Enjoyments, be the greatest of Injuries, and we take our Measures from the heinousness of the Offence, either from the premeditated Malice of him that does the Wrong, or from the Character and Eminence, or the Goodness, and Innocence of the Sufferer, then have we before us, in the Crucifixion of our Saviour, an Instance of the worst of Sins, with the most aggravating Circumstances attending it, that can well be imagined; the Blood that is shed is more precious than that of *Abel*; the Wound is owing to a bolder Stroke than that of *Cain*, and of a more extensive Nature by far: It was levell'd at the
God

God of Heaven through the sides of a second *Adam*, with design to reach the whole Race of Mankind ; It was the Effect of Malice and Revenge in the old Serpent, when enraged by the Wound he receiv'd, God promising to Man, that *the Seed of the Woman should bruise the Serpent's head* ; here we have his utmost last Effort, throwing out his Sting and Venom, in the height of Indignation, before he yields to his Conqueror, and gives up his prey.

Thus the Devil, and his Accomplices in Human shape, are found involv'd in one and the same Act of Conspiracy against Heaven and God. But that we may not be too much out of Countenance, to ware the shape of Creatures, capable of so much ill, my Text at the same time, presents us with an Instance, of the best of Human Actions, in the best of Saints; here we have one, who being fashion'd as a Man (and really was so as much as any one of us) was so Obedient to the God Heaven, and became an Instrument of so much good, as to have made amends for all : And the better to counterpoise the Wickedness, of so unheard of a Fact, in an unthinking Multitude, he at once exerts the Excellency and Perfection of Human Nature, and I may say, of the Divine Nature also, as the Act implys the greatest of Mercies ; and though very admirable are the many things which God hath wrought, yet we are told that *his Mercy is over all his*

Works : We have the sum of all our Saviour's wise Discourses, given us in few words, and put in practice at the same time, who came not only to preach, but to inculcate what he taught, by giving himself an Example, or Pattern, for us to follow; after having gone about *doing good*, his whole Life long, he thought fit, to crown his past Labours, with a sort of Recapitulation of the whole, in the highest Instance of Charity, that could be, saying, *Father, forgive them, for they know not what they do.*

An Universal Love of all Men was the Substance of his Doctrine; a ready compliance with this Precept was to be the distinguishing Mark of his Discipleship, *Hereby men shall know that ye are my Disciples, if ye love one another.* But that they might be sure, to exceed the *Righteousness of the Scribes and Pharisees*, and do more than what Nature dictates, which is, to love those that love us, and to do good to those, from whom one time or other, we may expect the like again; he in a more particular manner urges his Followers, *To love their Enemies; they are to do good to them that hate them, and pray for them that despitefully use them, and persecute them.* A forgiving temper, is made a necessary qualification in a Christian, all that pretend to be taught by Christ, if it be but only to say the Lord's Prayer, they must first learn to forgive.
And

64
And as this must be acknowledged, to go against the grain of corrupt Nature, beyond any thing whatever, and consequently must be allowed in some Cases to be the hardest, though at all times an excellent good natured Precept in Christianity; so our Saviour chose to shut up all, not only his Sermons, but what was the best of preaching, his most holy Life, he takes his last farewell, with such an Instance of this peculiar Christian Vertue, as cannot be out-done: He suffers the Affronts that were offer'd him to be wound up to the highest pitch; he lets his Enemies exercise their utmost tyranny upon him, and triumph over his Innocence, and forbearance, and then in return of all, the better to heap Coals of Fire on their Heads, (not to consume them; but to awaken them to a sense of his Love to them, and to kindle in their Breasts a Love to him, who first so loved them, as to lay down his Life for them) when they had done their worst, he does his best, and that both as God, and as Man; as the one he forgives, and as the other he prays; he prays for them and for their Pardon, at the Throne of Grace; he shews Mercy, and Exercises his Charity, in one and the same Act; though the one be not express'd, yet the other implies it, whilst he prays to his Father, to forgive them (knowing at the same time his Father's readiness to hear his Prayers) he could not but have first forgiven them himself.

self; he had accepted the Plea, which he offers on their behalf; he imputes what they did, to folly and ignorance, supposing them not sensible of what they were doing: Thus though the Fact were highly blameable, yet by the help of a favourable Construction, it admits of some Excuse.

Not that it is to be thought, that our Saviour would have said what he does, in the way of Excuse, had it really not been true. It is evident, that many of his Persecutors were ignorant, to that degree, as not to know who it was they were crucifying, (as we shall have a further occasion to observe by and by;) and this our Saviour, being God as well as Man, and knowing their hearts, was sensible of, and in the midst of their Fury, notwithstanding all the Agony he labour'd under by their means, he not only does them so much justice, as to urge it as an Argument to his heavenly Father, not to punish them, as a Sin so highly provoking in it self, might otherwise deserve, but he prays, that the Fact might be forgiven them; and so far forth as any of them afterwards gave Glory to God, by a Confession of their unhappy Error, and a subsequent Conversion, so far, no doubt, this Prayer had its desired Effect, they might be and were forgiven, notwithstanding the present heinousness of the Offence.

This

This being said of our Saviour Christ, of the Nature of his Sufferings, and the manner of his bearing them, I need not tell the Auditory, I am speaking to, that what has been said of so known an Occurrence, ought not to be lookt upon, as if it were wide of the Subject of the Day. It being far otherwise, if we either consider the Nature of the Fact, or the behaviour of the Sufferer; there being in both alike, as well in the Persons concern'd in the Text, as in the Day, a Complication of Murther and Rebellion, Irreligion and Rapine, on the one hand, and on the other, as much undeserved ill usage submitted to, as much Patience, Humility, Forbearance, Good-will and Christian Charity shown, as can well be conceived; so like to one another, are the Actors and Sufferers, as any one upon a view taken of them both, must needs conclude, the one to be a Transcript of the other: This Nation of ours, this sinful People copied from the Jew, and the Royal Martyr from his dying Lord, the King of the whole Earth.

The Duty of forgiving Injuries, of loving our Enemies, of praying for them, and of doing them all the good we can, though it be the chief property of a Christian, and the most distinguishing, as well as the most excellent part of his Religion, yet, through a
gradual

gradual decay of Christian Piety, and the great distance of the first remarkable Instance of it, as was that of Christ, (and Men too soon forgetting his immediate Followers, the Primitive Christians, and those few of later date, who through the degeneracy of the Age they liv'd in, were little regarded) in process of time, this Christian Vertue, came to be so very much neglected, and exploded, (a revengeful Spirit reigning in the room of it, whenever there was power to shew it) that God in his Wisdom, thought fit in the disposal of the things of this World, to give a fresh Instance, of the like Injury offer'd to Majesty, and Innocence, at once, and yet the same Return made of good Will to his Persecutors, and rebellious Subjects, maintaining to the last, the like frame and temper of Mind, in the bearing his Cross, and in a decent Resignation of his Life and Crown together, into his hands, from whom he was so fully convinc'd, he receiv'd and held, as well the one as the other, that nothing could ever bring him, to acknowledge the contrary; and in the midst of his Sufferings, he exercis'd so much of the same sort of Charity, in praying for his Enemies, as shews, he made it his endeavour, to tread exactly in his steps, who was the first Founder of his Religion, he who made all this into a Law, and then obey'd it himself,
the Man Christ Jesus.

The

The Method I propose to keep to in handling this Text, with a due Application of it to the Day; is first, To set forth the likeness of the Persons that suffer, and in what respect, their Persecutors were more or less excusable. And then, secondly, I shall consider the fatal Consequences of the Facts, and at the same time, shew upon what Terms and Conditions, such Crimes can only be hoped to be forgiven, *viz.* when either Ignorance can be truly alledged, or a sincere Repentance follows, and not otherwise.

63 And first, As to the near Resemblance between the Parties concern'd, as well the Actors as the Sufferers, comparing those in the Text, with those of the Day.

And here, one would imagine, the latter were resolved, to take St. Paul's Expression, in the most literal Sense the words will bear, *and crucifie to themselves the Lord afresh*, and in the nearest likeness that could be, put him to an *open shame*. If, with respect to the Dignity of the Person, to have been born *King of the Jews*, was what ought to have screen'd our Saviour from Violence, here is also one, not only born to a Crown, but actually possessed of it. He was not only called *King* by some, and at the same time, derided by others for being so called, but he was acknowledg'd by all, to be a King; he

C

was

was not just dress'd up for an hour or two, in Purple Robes, and saluted with a *Hail King*, but the usual Ornaments of Majesty, were his customary Apparel; his Subject's own'd him to be their King, and yet they brought him before a Tribunal, they judg'd him, they condemn'd him; and that they might not be wanting in any thing, ~~to set~~ him at naught, they spit upon him, and treated him with the utmost Contempt. Our Saviour's declaring that *his Kingdom was not of this World*, might look like a sort of Renunciation of his Temporal Sovereignty, for the present desiring only to reign in the hearts of Men; but here was nothing of this in the Case before us; here was an indisputable, unrenounced Right of Sovereignty, both by the Laws of God and Man; he was the reigning Prince, and the Lord's anointed; and yet, in despite of all Law, both Human and Divine, he was by direct force of Arms, and the most daring Methods, of a flagrant Rebellion and Violence, depriv'd at once, of his Imperial Crown and Life.

We are told in Scripture, that God rais'd up *Pharaoh*, and made him a King, the better to expose the Pride and Insolence of a Tyrant: First, to shew it to the World, by the Eminence of his Station, who thus forgets, by whom he is rais'd, and then punish his Pride, for the Example of others:
In

In like manner, it is more than probable, God not only sometimes raises, the most excellent Persons, to Places of Honour, and sets them upon Pinnacles, not only to see, but to be seen; he raises them up, to make their Vertue be the more observable, and the Example reach the further. But this is not all; God may have designed something more than this in the present Case: It is highly probable, that when God sees the Spirit of Rebellion, reigning in a Head-strong People, a People ripe for as much Wickedness, as ever the Jewish Nation could be said to be, the better to bring them to that Ruin and Destruction, which is due to such Principles, and vile Affections, and at the same time, let the World see the Justice of Providence, and thence be afraid, in like manner to offend; God raises up a Person, in all Respects qualified, to expose the hardness of such Peoples Hearts; they shall not only know him to be a King, to be their King, but also acknowledge him, to be of a most unblameable Life and Conversation, of an Exemplary Piety and Vertue, even beyond all Royal Examples, except that of Christ, who was pleas'd to set himself, out of the reach of the usual Temptations, incident to Worldly Greatness, and chose a Condition, which in all respects, seem'd to be a Reverse to Majesty; as if it had been, with design to avoid the Snares, which

accompany it, notwithstanding that he knew himself otherwise sufficiently secure, having neither been conceiv'd in sin, nor any way subject to the Laws of it; though the Prince, whom God was pleased to set over us, was no way Exempted from Human Frailty, had no other guard against Sin, when surrounded with Temptations, but only a true Sense of Religion, and the usual Assistances of God's Grace, which may be depended upon by all, that make a right use of them; yet his greatest Enemies, in their striking at his good Name, and Reputation, (which was always dearer to him than his Life) could never charge him, with the least degree of Vice. Thus the Eminence he was rais'd to, was of that Nature, as to have render'd him more conspicuous, than even the Throne he sat upon; such was his Perseverance in a holy Life, as would make it endless to enlarge upon his Vertues, and therefore, to keep to what concerns the Point in hand, such was his Clemency, his Meekness, and Gentleness, so easie to forgive, in the midst of his Prosperity, and when he had it in his Power to punish, that those he had to deal with, were soon but too sensible of it, and presum'd upon it accordingly. The more they observed the Spirit of Humility, and Condescension, to be in him, the more they grew upon him, and insulted him; the more he sought for Peace, the

the more they daily improv'd, and strengthened themselves in a Spirit of Opposition, and Violence; the more he had of a good Christian, the less they had of Common Humanity; the more he had of Christ, the more they had of his unthinking Persecutors, or I should rather say, of Creatures more unthinking and more savage than the worst of them.

For could it so truly be said of them, as by our Saviour it is said of the Jews, *Father forgive them, for they know not what they do?* Such as were so pressing for our Saviour's Crucifixion, as to answer with rashness and impatience, those that seem'd to argue for him, *Let his Blood be on us, and on our Children*, at the same time, lookt upon him as a Malefactor of an higher form than even *Barabbas* himself, *who for Sedition and Murder was cast into Prison*; they lookt upon him as one, that pretended to be their King, whenas they *knew no King but Caesar*; this was their Answer when *Pilate* ask'd them, *Shall I crucifie your King?* They thought themselves obliged, to express their utmost Resentment against any one, that should pretend to be their King, in opposition to *Caesar*; this they did upon a Principle of Loyalty, and out of a misguided Zeal, and some Stories they had got, of a Design he had to destroy their Temple, to
set

set himself up, and pull down the Church: But in the Case before us, he against whom our People so clamorously call'd for *Justice*, was one, whose greatest Crime was his being a King, and a Friend to the Church: It was not any Fear they were in, of his pulling it down, but because they found him resolutely bent, to uphold it against all Attempts, and to be its Support. The Cry of 72
our persecuting Rabble, was not in behalf of their Church, and for the King in possession, against any other; but on the contrary, they were resolved to destroy both the one, and the other; they were for no Bishop, no King at all; whoever reign'd must not any longer be God's Vicegerent, but theirs; and when Men can bare-faced, professedly, even with Noise and Clamour, go thus far, they may very well be supposed to go a little further, and say to themselves, as what they mean, though they will not tell it to every Body; Now that we have got Power into our hands, we will be our own Masters, we will have no Religion, we will have no God.

Men may talk of Religion, nay, Men may pretend to act upon Principles of Religion and Godliness, by way of Cloak and Disguise; but nothing less than Atheism at bottom, can in any one, that gives himself time to think, suffer Wickedness to grow to so exorbitant a pitch as this, and keep his Conscience

science down, and in so Abject a Condition, as not to fly in his face. We may blame the Age we live in, and impute the Corruption of it, to the Liberty encouraged, some time since by an easie Prince; but it is plain, that the Foundation of it was laid long before, in a Rebellious People, in a Generation of Men, that had no fear of God before their Eyes.

The Fact of this Day was such a vying with the first Arch-Rebel, the Apostate Angel *Lucifer*. It was such a going beyond the Old Serpent in his own way of Insolence and Pride, that it is no wonder if he then began to raise his Head, and set up for Dominion in this World, when thus warm'd and enliven'd, by a fiery Zeal in some, and Rage in others, to the degree of Drunkenness, Thirsting after, and Satiating themselves in Royal Blood; and in which respect only, heated to the degree of Frenzy and Madness, the Plea in my Text may seem to have some hold of them, *Father forgive them, for they know not what they do.*

But whether either the Prayers of our Saviour on the Cross, or of our Royal Martyr on the Scaffold, and in his Closet, very frequently before his Death, did obtain the Forgiveness requested, whilst the Wick-
edness

edness continued, and was not repented of, is the next thing we are to consider, as my second General Head, and we shall quickly find that it did not; the contrary will appear, by the many Direful Effects of God's Wrath, upon so high a Provocation: *This is the Heir, come let us kill him, and seize on the Inheritance*, was not a more inexcusable Violence, in the unjust Husbandmen, than the Measures that were taken, in either of the Cases before us, and God was pleas'd to deal with all the three alike; nor ought it to be imputed, to the want of Mercy in God, who is always willing to forgive, but to the want of true Repentance in the Sinner; God's Mercy prevails, wherever Repentance makes way for Forgiveness, but never till then; witness the Eternity of Torment, on the unrelenting Sinner in Hell: Justice and Punishment, is what they must look for, who go on in their Sins, and harden their Hearts, and will not repent, or own their Fault. This was the Fate of *Pharaoh*, whose Obstinacy drove him into the Red Sea; this was the Case of the *Jews*, though prayed for so earnestly by Christ himself; and so it was (and I wish I might say it only was, and is not) the Case of this most sinful Nation of ours, though so often prayed for, and forgiven by an excellent Saint, their injured Prince.

The

The *Jews* pretended mighty Loyalty to *Cesar*, having enur'd their Necks to the *Roman* Yoke, though the Effect of Conquest does usually prove to be Vassallage, yet they were not only contented, to submit to it; but seem'd pleas'd with their Condition; forgetting the Tribe of *Judah*, and the Lineage of *David*; they knew it was prophesied that the Sceptre should depart from *Judah*, and the Consequence of their Indifference and Willingness, that it should depart, rather than not share in the greatness of their Conqueror, was, that it did depart, and they soon after ceased to be a People: *Venient Romani*, the *Romans will come*, was the thing they pretended to dread, should they do any thing, that might disgust them; not considering in whose Power it was, to send them whenever he pleas'd, and as he soon did, to put an end to them, and to take away, both their place and Nation. The Temple, which they pretended so great a Concern for, was demolished, and so was their City; insomuch as not one Stone of it to have been left upon another; the People were dispers'd, and made to wander up and down the World, and are become a Proverb, and a Curse, and a Name of Reproach, and Scorn, wherever they come.

Nor was this done all at once, but after several Warnings gradually by certain Provi-
D
dential

dential Steps and Degrees, there still seeming to have been in pursuance of our Saviour's Prayer in their behalf, sufficient scope left them to repent, and to be forgiven.

Their Conquerors could have told them a Story, which was yet fresh in their memory, of an Emperor of theirs, that was murder'd in the Senate, and though *Brutus* and some others, might value themselves upon it, as an Heroick Act, thereby pretending to deliver their Country from Usurpation and Tyranny, and bringing it back to its ancient Form of Government, yet Divine Vengeance overtook the Parricides: when the People had time to recover themselves of the Amazement they were in, they shew'd all the Tokens of a fit Detestation of the murder that was possible; they did not go on, like the *Jews*, in defending the Fact, or priding themselves in it; on the contrary, the Court, where it was done, was shut up by publick Edict, the Day in the Calendar was markt with Infamy, and called the *Parricide*; the Senate never sat upon that Day; and, to the Honour of that People, the Historian tells us, that the *Plebs*, the very Common People, among other remarkable Instances of their Zeal, on so extraordinary an Occasion, though what was done, was pretended to be for their good, and for the recovery of their Rights, yet having pull'd down

down the Houses of *Brutus* and *Cassius*, they erected a Pillar, with this Inscription, to the Memory of *Cæsar*, *Parenti Patriæ*, and at the foot of it, they continued a long time, to offer Sacrifice, and make their Vows.

As for the Conspirators, scarce any of them were observ'd, either to have liv'd three years to an end, or to have died a Natural Death; they were immediately outlaw'd, and expos'd to all sorts of Hardship, and where Justice could not reach them, Providence did; some perished at Sea, some fell in Battle, others stabb'd themselves, with the same Poniard, by which *Cæsar* fell. Thus the World being rid of the Actors, and all that survived, disclaiming and detesting the Fact, the *Roman* Empire flourish'd, and their Armies were as successful as before.

And well had it been for us, if this Story, and the Fate of the *Jews*, had been well consider'd by this Nation fifty years ago; it might have prevented Plagues, and Wars, and Desolations, and Fire, and all the dreadful Judgments, we have from time to time, so visibly, by the particular disposal of Providence, and as sent from Heaven, labour'd under, and which we still continue to feel the Effects of to this very day.

As for the Nature of the Facts, there was no Pretence in our Case, of freeing our Country from Usurpation, or any unusual Form of Government; on the contrary, what was done, was to establish an Usurper in the room of a lawful Prince, and to change an Ancient Monarchy, into a Commonwealth: This was the Design of our Regicides, and yet, there was no hiding of Daggers, under the Robes of those Senators, that were the chief Actors, but all was carried on, in so Publick a manner, as to seem to bid Defiance to Heaven it self; what the *Jews* said to Christ upon the Cross, was not more provoking, or a more direct challenging Almighty God to save his Vicegerent, his *Anointed*, if he could.

As to the Expiatory part, it must be acknowledged, that as soon as things came to be settled, on their Ancient Foundation, and that we were return'd from the *Acaldama*, the Field of Blood, where so many fell, the Guilty and the Innocent together, the Day has been kept, and the Senate have often shewn, great Inclinations to do something extraordinary, in honour of one, who died a Martyr, in Defence of Monarchy, and of the establish'd Religion; and we of the Clergy have reason to remember, that it was with a particular regard had to Episcopacy,

as

as of Apostolical at least, if not of Divine Institution.

As to the *Plebs*, if through Ignorance, some of the Common People, the unthinking Multitude, have not been sensible enough of the pernicious Consequences of that fatal blow, and have not shown their Zeal in the same way, the Citizens of *Rome* are known to have done, we have, however, seen something of the same Nature come to pass, to supply the Defect; the Court, at the Gates whereof the Blow was given, instead of being shut up, is in effect render'd inhabitable, and almost laid in Ashes, only so much is left of it, as by way of Monument, instead of a Pillar, to have become a place of Devotion, to the end that Prayers may be daily offer'd up to God, within those Walls, for the Pardon of the Sin that was committed without; and there may it Night and Day be said, *Remember not, Lord, our Offences, nor the Offences of our Forefathers, neither take thou Vengeance of our Sins; but spare us, good Lord, spare thy People, whom thou hast redeemed with thy most precious Blood, and be not angry with us for ever.* And as often as this is said, in that place, or in any other, may those that say it, always think particularly of the Sin of this Day.

I am sensible, there are some who do think much, that these things should be ript up, and dwelt upon so much at this distance of time, and at this time of day; the Zeal the Clergy shew for the Solemn Observance of this Annual Commemoration of the Royal Martyr, those that would be glad to drop it, interpret as the Result of Resentment, not only as his Sufferings were very much on their account, but also, as they bore a considerable share in the General Calamity; Episcopacy it self having thereby undergone, as total an Eclipse for the time, as the Monarchy and those of the establish'd Church. The Orthodox Clergy were generally reduced to our Saviour's Condition, when it is recorded of him, that *he had not where to lay his head.* But whatever there was of that kind, it is to be hoped, *we have not* however *so learned Christ*, as to forget the Lesson he hath taught us in the words of my Text, *Father forgive them*: But there is at the same time, a Necessity laid upon us to be plain in this Matter, there is a *Wo* denounced against us, *if we preach not the Gospel*, according to what we know to be the Tenor of it, with respect to Repentance: if God hath at any time been notoriously provoked, we must not endeavour to sooth Men in their Sins; It is not distance of Time will discharge us of our Guilt, if by impending Judgments, any National

tional Sin is still found to lye heavy upon us. There is a remarkable saying of our Saviour's, to the *Jews*, which we ought to take care that our Impenitence does not make to be our Case, and that is, That all *the Righteous Blood that had been shed from the Blood of Abel, unto the Blood of Zacharias, the Son of Barachias, who was slain between the Temple and the Altar, should come upon that Generation*; a load too heavy, for any People to bear up against, and accordingly it prov'd their undoing.

Now, if innocent Blood has been required at so great a distance, how can we think our selves secure? How do we know, but the like Days of Vengeance may be still reserv'd for us? There is nothing more certain, than that we must first, either upon the account of Ignorance, or Repentance, be discharged of the Guilt, before we can depend upon being out of reach of the Punishment due to it: We must therefore lay our Hands upon our Hearts, and ask ourselves this serious question; Do we renounce all Approbation, all Extenuation of the Fact, beyond what it really may admit, as to Ignorance in some, at the time it was committed? Do we unfeignedly declare against the Sin, acknowledge the Vileness of the Practice, and very readily give it its true Name? and not go about to palliate or disguise.

disguise notorious Rebellion, Murder, and Parricide, in destroying the Lord's Anointed, and the Father of his Country, as well as in cool Blood (if it may be so termed, when heated with Malice, Rage, and Fury) *to have slain a Man.* To talk of Execution, in pursuance of a Trial, and Sentence pass'd upon God's Vicegerent, is to mock God, and to abuse the Name, not only of Justice, but of Law it self; It is to turn the World upside down, make Hell to be uppermost, and the Prince of Darknes, to give Law to the rest of the Creation. If there are those amongst us, who still glory in their Shame, and justify their Fact; if the same Principles are maintain'd, and cherish'd by some, which were known to give Life to so much Wickedness; if the Root still remains, for any one to cover it, is the most ready way to make it thrive, and spring again; and should it so prove, that the Soil is not yet clear'd of the poysonous Weed, which God was pleas'd to suffer to grow to a head, the better to be pluck'd up, and thrown into the Fire; should the old Leaven still be treasured up by some, it were enough, like *Achan's* Wedge, to ruin all; there is nothing more likely to bring fresh Judgments upon us, involve us in Misery, and hasten on our Destruction.

For

For so it is, that Almighty God will not be bore down with Impiety; a Sin so provoking, and which so plainly strikes at his own Honour, he will not suffer to be justified, but will have it acknowledg'd, and renounced, before he will pardon it; till we relent, he will continue to punish, be it never so long: If there are those amongst us who still argue for the Fact of this Day, (as some are said to triumph in it, and insult in so provoking a manner, as sufficiently discovers a readiness to do the same again, upon the first opportunity) as many as defend the King-killing-Doctrine, whatever they may call themselves, we cannot but look upon them, as the most dangerous Enemies of their Country that can be; for that unless it may be said of them, as in the Text, that *they know not what they do*; they make God to be our Enemy, as well as their own: These are the Men, that make it necessary still to continue our Humiliation, upon the Annual Return of this unhappy Day, as having still but too much occasion to make it part of our Prayer, to Almighty God, that when he makes Inquisition for Blood, the Guilt of this Innocent Blood, (the shedding whereof nothing but the Blood of Christ can expiate) may not be laid to our charge, or any more be required of us, or our Posterity; and at the same time, we must beg of God, to grant us true peni-

E

tent

tent Hearts, and the like to all that have hitherto stood out, and have obstructed by their Impenitence, the welfare of their Country, as well as the Salvation of their own Souls; that when either Ignorance can be justly pleaded, on their behalf, or Repentance entitle them to Mercy, our Saviour's Prayer, of *Father forgive them*, may so effectually take place, as that we may no longer labour under the direful Effects of God's Displeasure, but what has been to our Reproach, may, at length, redound to our Glory, by his Memory being ever bless'd and precious amongst us, whom God was pleas'd to enable, so cheerfully to tread in his Master's steps, that we, following the Example of his Patience and Charity, God's Mercy may be glorified, in the forgiveness of our Sins, through Jesus Christ our Lord; to whom with the Father, and the Holy Ghost, be ascrib'd, as is most due, all Honour and Glory, Might, Power, and Dominion, this day henceforth and for ever. *Amen.*

E I N I S.

Books newly published for Robert Clavel.

Memoirs of the two last Years of the Reign of that unparallel'd Prince of ever blest memory, King *Charles* the First. By Sir *Tho. Herbert*, Major *Huntington*, Col. *Edw. Coke*, and Mr. *Hen. Firebrace*; with the Character of that blest'd Martyr, by the Reverend Mr. *John Diodati*, Mr. *Alexander Henderson*, and the Author of the Princely Pelican. To which is added, the Death-Bed Repentance of Mr. *Lenthall*, Speaker of the Long Parliament, extracted out of a Letter written from *Oxford*, Sept. 1662.

A Vindication of a Discourse, entituled, The Principles of the *Cyprianick* Age, with regard to Episcopal Power and Jurisdiction.

Dr. *Isham's* Sermon preach'd before the Reverend Clergy of the Lower House of Convocation, April 4th. 1701.

The Sick Man's Companion, consisting of Prayers, Meditations, and Directions; being an Abridgment of the Daily Office for the Sick. By the same Author. Price 4 d.

——His Church Catechism, with Proofs from the *New Testament*, and some additional Questions and Answers.

The

The Clergy's Legal Right to Tythes, asserted
in a Dispute between a Clergy-man and a Qua-
ker. By way of Letter.

Serious Exhortations to the Practice of Reli-
gious Duties, both publick and private, with
some particular Prayers, at 5 s. for 25.

Dr. Comber (late Dean of *Durham*) his Church
History. In quarto.